

THE DEFECTION

Farther CONSIDER'D,

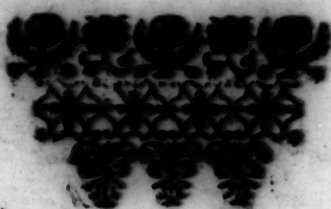
WHEREIN THE

RESIGNERS,

As some would have them stil'd,

Are really *DESERTERS*.

When the Righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth, Shall he live? All his Righteousness that he hath done, shall not be mentioned: In his Trespasse that he hath committed, and in his Sin that he hath sinned, in them shall he die. Ezek. xviii. 24.



L O N D O N:

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NOTION

OF THE

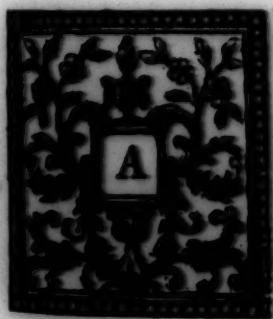
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THE DEFECTION

Farther CONSIDER'D, &c.



AFTER what has been offered with such Force of Reasoning, and so pungent, in the Affair of the Defection, one would have thought there should have been no Need of a Rejoynder; neither would it have been necessary to have added any Thing to what has been said, if the Tory Party had not mustered up, not the Spirit of their Party only, but all the little Argument and Rhetorick their Cause will bear, to oppose the Power of that Truth which touches so sensibly the new Converts they have lately made, and who they are very much concerned to defend.

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They

They are angry that the first Part of this Work falls upon the *DESERTERS*; (so we shall call those they would have us call *Resigners* :) They are it seems, very much displeased, that what they call *Resigning*, should be accounted Criminal: Nay, their Defence, or Vindication of those Men, is little more than a bare pretending, That the *Resigning* Posts of Honour and Profit is no Crime; and many Words they crowd upon us to prove, That in all Ages it has been, and ought to be allowed to Ministers of State, to resign their Employments, &c. all which may be granted them, without the least Impeachment of any Thing that has yet been said against the *Defection*, &c. for we must be allowed, and it is a Justice absolutely necessary to this Argument, That there is a great, and just Difference between *Resigning* and *Deserting*; and it is for this Reason, That we cannot allow the Term *Resigners* to those Persons, but must insist upon that of *DESERTERS*; repelling thereby all that is or can be alledged in their Vindication as *Resigners*.

Resigning a Place of Profit, and a Post of Honour, may no Question, and is, and must be allowed to all Ministers of State, or Servants to the Administration, otherwise they would have fewer Privileges than other Men. Nor are the Objections upon which such Men *resign* concerned in the Question before us at all; but then it is supposed, that the Men, albeit they may *resign* their Employments, retain yet a Sense of their Duty, and sincerely cleave to the Interest which they served before they *resigned* the Service; they do not change the Interest; they quit the Employment, but not the Master.

But when Men *resign* the Place, and abandon the Interest; change the Master, and go over to his Enemy: When they entertain a contrary Correspondence,

herd

herd with the Party which before they abhorred, and not only change Masters, but change Sides; this can no more be called *Resigning*, but is the worst and basest Kind of **DESERTING**: Nay, this is so far from a bare Resigning, that it is Betraying an Office; and therefore if the Vindicators of those Men cannot make it appear, that they are not *Deserters*, in the Sense of the Word, as explained above, it is in vain, and to no Manner of Purpose for them to insinuate, that they are *Resigners* only, and to cover their Crimes with the Pretence of their Self-denial.

When we see Men using all Manner of Subtilities and Art to keep themselves in, tho' during the latter Part of their Service they visibly acted in a differing Manner from what they did at first, and discouraged in many Things the very Measures they formerly recommended, and cry'd down at last the Persons they cry'd up before; after this, and a long Struggle to impose their new Measures on those who keeping to former Principles could not comply with them; when, I say, we shall see these Men *resign* or lay down their Employments, not being able to obtain their Ends; and then, as soon as they are out, face round, and go over to the Enemy, vote with them, concert Measures with them, herd with them on all Occasions, and assist the said Enemy in the Opposition they make to the Government, and personal Interest of the King their Master; shall these be complemented with the soft Name of *Resigners*? Are not these **DESERTERS** with a Witness, and the worst Sort of Deserters too? Do they not at the same Time that they Resign the Post, desert the Interest which they were before engaged in, and engaged by Duty to support? Do they not desert the Master they served, and on
whose

whose Bounty they fed so long? What do these Men mean by calling upon us to prove the Mismanagement of themselves in their Trust? Is it not enough Proof to prove that they were Hypocrites? And is not this sufficiently proved by the Consequence of their Conduct, and by their going over to that wretched Party, which they themselves formerly spoke of with so much Abhorrence and Contempt? Is not this a Proof of the Hypocrisy of their former Conduct?

One of the pretended Answerers of the Defection consider'd, makes a great Pother about the Author not having done Justice to the *former Merit*, of these Men, forgetting their former Services, and trampling upon the Sufferings which they went thro' for adhering to the House of *Hanover*, during the Mismanagement of the former Reign; for my Part, I am of Opinion they have a great Deal of Justice done them, if all those Services and Sufferings are never more remembered, or so much as spoken of but with Detestation, as being the cover'd Transactions of secret designing Hypocrites only, who therein acted their mere private Views, and push'd at that Self-Interest, which they found they could not carry on any other Way; for those secret Ends alone they may be supposed to have acted then, as it is apparent they have done since: Nor is this an unjust Censure, seeing we find the same suffering Zealots, who set up for Patriots against that wicked Generation, run upon the File, and come back even to the same Party who they then had opposed, and this as soon as ever they found that their dearest Interest was not to be pushed on to the full Satisfaction of a voracious Appetite.

To reproach us with Trampling on the Merit of these Men's Services, is the highest Injustice, because their present Conduct gives us great, and, I must say,

I think sufficient Reason to say, that their past Services, however useful in themselves, had no real Merit in them, being founded upon corrupt Principles, and aim'd at corrupt Ends.

Much might be said to this Demand of past Merit from the very Nature and Manner of those Services, but more from the Man himself performing them; and he has taken so much Pains by his subsequent Conduct to explain the Merit of his former, that if Mr. R ——— W ——— may be believed, he was always the same R ——— W ——— that he is now, always acted upon the same predominate Principles of private Interest, so that to him might be appropriated that well known Saying of the famous Lord Rochester to his abandon'd Mistress:

*In my dear self I center every Thing:
My God, my Friend, my Mistress, and my King.*

Wherefore I affirm, That it is most just to deal with such Men, as they pretend we do with him, and to quit Scores with them upon all the Claim of their former Pretence of Merit; and I go back to the Text quoted in my Title for a Rule, by which to prove the Justice of this Usage: *Exek. 18. 24. When the Righteous turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth, shall he live? All his Righteousness that he hath done shall not be mentioned: In his Trespas that he hath trespassed, and in his Sin that he hath sinned, in them shall he die.*

And wherefore, do these Men pretend to tell us of the Merit of their past Services; let us deal with them as they deal with their Master, *Lex Talinice*: Had not the King deserv'd well of them? Had not
his

his Majesty distinguish'd them by his Favours, honoured them with his Confidence, entrusted them with his most secret Services and Councils? And can these Men fly in the Face of, and put Contempt upon all his Majesty's past Favours? Can they trample upon the Merit of all that their Sovereign has been to them, and done for them, and then tell us of not doing Justice to their past Merit? With what Justice could they pretend to abuse the Goodness of their Beneficent Prince, who had not only been their Bountiful Master, but their Patron, their Benefactor; a Prince that took them into his Bosom upon the unhappy Mistake of their being the sincere Servants of his Interest, and faithful Friends of his Person and Family; that remembered their Sufferings, the vigorous Opposition they had made, and Zeal which they appear'd to act with against the *Jacobite* projected Ruin of the former Times, and little thought that any secret Views could lurk under so much appearing Affection; little thought that Self was at the Bottom of it all, and that they could turn with the same Fury, and on Pretence of the same Zeal, even against King *George* and the House of *Hanover*, whenever it was for their Turn, or whenever that dearer Interest which they always reserv'd an Attachment to, should come in the Way of their Fidelity.

Can these Men, I say, who can without sense of Gratitude, treat thus a Prince who behaved to them in such a manner as this, Complain of Ingratitude and Injustice, in not having a due Remembrance preserved in our Minds for their past Merit? For my part I must declare it to be just, by the Scripture Rule quoted above, Merit dies when the Principle decays, much more where there is Reason to believe there never was any Principle upon which all these Actions
which

which claim our Remembrance were performed, but such as would at another Occasion, and now does lead the same Men to the most abominable Actions, destructive to the Interest which they espoused before.

It is too apparent, That this has been the Case here, and therefore I must insist upon it, that the Righteousness of these righteous Men (if they must have been once thought such) is not to be remembered: They have cancell'd all that Obligation, not only by their subsequent Conduct, which is detestable to the last degree, but by giving us good Reason without any breach of Charity to believe they had no Righteousness before, but that it was all Grimace and a double Face, a Countenance put on to Disguise that selfish Foundation on which we too plainly see all was perform'd.

Again, they give us just Ground to treat them in this very manner, I mean of suggesting their Hypocrisy by the same Rule of Retalliation, seeing they treat the Government, the present Ministry, nay, their Royal Master with the very same. If they will have one be call'd Injustice and Ungratitude, what must we call the other then, while they fill the World with their Insinuations and Suggestions of things which they pretend are too great to name, at the same time thinking thereby to deface the Memory of the great and glorious Actions of those they have deserted, and raze them out of the Hearts of the People of the Nation, whose Minds they are now diligently preparing for Disaffection, Treason, and perhaps in the end Confusion and Rebellion.

Where is the Justice of all those undutiful Inuendoes, those scurrillous Reproaches, and of that Contempt with which they Deserted? Are not their Mouths full of the coarsest Reflections, the most unmannerly Insi-

nuations ; even unmanly Ones against the Person of their late munificent and gracious Master ; even Language worse than that for which they themselves have caus'd many a less guilty Offender to be scourg'd thro' the Streets.

Must the Merit of pass'd Services be thrust in our Mouths, to prevent the just Censures which such Conduct extorts from us ; and must we not be allow'd to shew our Resentment of the ill Conduct of these Men, because we had once a better Opinion of them, whether it was that they merited our better Opinion at that Time, or that we were only deceiv'd into a Belief of it, by the Subtility of their Behaviour.

It is an unreasonable Thing, and what no wise Prince in the World would ever suffer, That Men who had deserv'd well of their Sovereign, and of their Country, should therefore be allow'd to act undutifully afterwards, and claim Impunity from the Merit of past Services. History is full of greater Heroes than ever *R——W——* can pretend to be, in the Service of their Prince, who have been led to Execution for their undutiful Behaviour to the same Princes, with all the Trophies of their former Services hanging, as we may say, about their Necks : *Henry IV. of France*, a wise sagacious Prince, was never reproach'd with Ingratitude, for putting to Death the Mareschal de *Byron*, who had been the Head of all his former Achievements, had follow'd all his Fortunes, had fought in Threescore and Eight Battles and Skirmishes for him ; and in a Word, had been the great Instrument both by his Courage and Councils, of setting him upon the Throne ; but afterwards growing intollerable to him by his Pride, his Avarice, and his Insolence, *The three individual Graces of the Character of the Person who I am now speaking of* ; first fell into Faction, and to support that

that, into Treason, and lost his Head unpitied; not because of his Offence, for the generous King could have pardon'd that, in Gratitude to his former Services; and would have done so, but for the unsufferable Pride of reproaching his Prince with Injustice to his former Merit; and believing that his having lifted him up to the Throne by his Fidelity and Bravery, gave him a Right to pull him down again by his Treason and Insolence, when his Pride and Avarice were not satisfy'd with the Reward which the King thought sufficient for both.

Our own Histories afford us many Instances of the like Conduct, when Subjects valuing themselves upon Services perform'd, are pleased to take Offence at their Masters, and think themselves not sufficiently rewarded, unless they can govern the Prince, who by their Assistance had the Power of Government secured to them; and if being instrumental to the established Government, gave them a Right of excepting themselves from being subject; or they claim'd the Directorship of their Prince, because their Prince claim'd their Assistance: Indeed, if the King had no just Claim to the Crown, those that assisted the Usurpation might claim a Partnership in the Authority; but where the Right is indisputable, the Fidelity of the Servant merits Acknowledgement indeed, but cannot cancel his Alledgiance, or vacate the Obligation of Duty as a Subject: This was the Case of the great Earl of *Warwick*, in the Reign of *Edward IV.* who was called the King making Earl of *Warwick*, who having twice by his Fidelity, Interest and Valour, gained the Crown to the House of *Tork*; being afterwards disgusted by the King, took up Arms against him, and having taken him Prisoner by Surprise, upbraided him with Ingratitude, in the Case

of a Slight put upon him ; and reproached him with his (*Warwick*) having put the Crown upon his Head, adding, That it was in his Power to pull it off again ; His Words as they are handed down to us in History, are, “ *That it was now both in his Power and Resolution,*
 “ *to plain that Mountain which he had raised, and to*
 “ *elevate the Valley of King Henry’s Fortune to the*
 “ *Throne he once possessed ; See Echard’s Hist. Eng.*
Fol. 529.

The brave Prince having afterwards made his Escape from the Hands of his said Rebel Subject, the Earl of *Warwick*, came to a Friendly Conference with him ; the Earl repeating insulting Language, the King turning to those about him spoke calmly thus,
 “ *It is true, Our Cousin, the Earl of Warwick did*
 “ *set the Crown upon my Head, and for that I could*
 “ *Pardon him any Thing, but his Threatning to pull it*
 “ *off again : He set the Crown upon my Head, in which*
 “ *he acted the Part of a brave Knight, and a faithful*
 “ *Friend ; but it was my own Crown he set upon my Head,*
 “ *if it had been his Crown, and he had taken it off from*
 “ *his own Head, and set it upon mine, he might have*
 “ *said he would pull it off again, and I would have born*
 “ *it with Patience ; but as my Right is acknowledged by*
 “ *himself, in setting me on the Throne ; by his Threatning*
 “ *to pull me down, he is become a Rebel and a Traitor,*
 “ *and I swear by God, and my Sword, he shall die.*

This Principle was certainly just in the King ; nor was he ungrateful at all in it to the Earl of *Warwick* ; and Heaven ratify’d the Sentence ; for the Earl was overthrown, and kill’d in the great Battel at *Gladmore* by *Barnet*, the Merit of his former Services being all justly buried, and lost in the Crime of his Insolence and Rebellion.

From him we come to the Earl of *Essex*, in the Reign of that truly wise and glorious Queen *Elizabeth*; none of the *R——W——*'s, or other Pretenders to Merit, in the Question before us, can pretend to Merit equal, or to an Interest beyond this Noble Person, in the Favour and Affection of their Sovereign, yet his invincible Arrogance was his Destruction; and the Politick Princess was oblig'd to put to Death a Man who made Use of the Merit, which before made him dear to the Queen, to render himself now formidable and terrible to her; hurried on thus to the Block by his own Pride, and the valuing himself upon former Merit, That Merit was his Destruction, and he likewise fell unlamented.

I might give them many such Instances in History; but these may be sufficient to give them fair notice how dangerous it is for Subjects to over-rate their own Services; and how needful it is that such should be put in Mind, That as all their Services were their Duty, and no more; so to reproach their Sovereign with their Services, is to forfeit the Merit of them; No Man loves to be always told how much he is under Obligations to his Inferiors, and especially to be upbraided with not being able ever to requite them: But this to a Sovereign! To whom all those Services are really no other than Duty, and a Debt, which they must have deserved the Gallows if they had not paid! This aggravates the Offence, and renders the Person a Criminal: His Services formerly done, merit only to be forgotten, and himself to be punished.

We have seen in frequent Examples, how arrogant the good Fortune of having served the Sovereign beyond the ordinary Rate, has made the Person so serving; and how often that Arrogance has been the
Ruin

Ruin of the Person: I remember but one Example of Modesty, in the like Case, and that is the old Duke of *Albemarle*, otherwise called General *Monk*; and I recommend to these Gentlemen to take Warning by the others; for without Question, the Conduct of some People has been such, their Behaviour so disobliging, and their Arrogance so criminal, That if Justice should take hold of them, as they may with much Reason expect, they would go unpitied to the Scaffold, with all the Histories of their good Deeds, and the Merit of their past Services hung about their Necks; I believe indeed very few would pity them.

Their Conduct seems to signify to the World, That they had such a Dependence upon their own Usefulness, that they arrogantly enough concluded, His Majesty's Affairs could not go forward without them; and that none were equally qualified to carry on the Administration (*viz.*) That none but they could support the publick Credit, struggle with the publick Debts, hold the Ballance between the two Parties, and such like nice Things as these; but that upon their Resigning, all those Things would be left to run into Confusion; or else that by their numerous Friends they could turn the Scale in Parliament, and in all popular Elections, against the Interest which they thought vainly enough themselves were the Pillars of.

If these were the Schemes they had laid, How monstrous must be the Opinion they had entertain'd of their own Merit! And how ignorant must they be, *blinded by the Pride of their own Performances*, of the true State of the publick Affairs! Much of this Ignorance, I confess, seems to be owing to the Flatteries of their Creatures, and the Numbers of those who hover'd daily about them for Advancements, and Profits; the Spoils of the Court; which it lay

too much in their Power to dispense among their Favourites: But if they were weak enough to think that these would not in the very next turn pay the same Homage to those who came after, without any Respect to the Cause or Party they espoused, and eying only the Hopes of Profit; then those Men were infatuated beyond the usual Degree of common Sense, and they deserve both our Pity and Contempt.

Qui Jupiter Vult Perdere hos dementat.

Nothing can be more arrogant in the Case before us, than to hear some People call upon us, to tell them any of the Miscarriages of these Men during the time of their Management, as if they must necessarily be innocent, and must be spotless Managers before, because we found no Fault in their Administration. Let me ask such, if the bloody Assassins, called in those Days *Ruffians*, and those who laid the Schemes of the Nations Destruction in the Massacres, and other Mischiefs of the Popish Plot in 1678, were not all of them as apparently innocent as other Men, till the whole Frame and Machine was exposed. Plots are no Plots till they are discovered, and the deeming these Men faithful till they deserted, because till then we did not see into their Conduct, is no more than may be said for any Deciever; it is enough that the Consequences discover the Causes that their subsequent Conduct proves what their antecedent Conduct aimed at.

If Men have deserted a Cause and a Service which they once appeared zealously and heartily engaged in, shall not only quit the serving that Interest, but apparently arm against it, join with those who (*honest Men*) avowedly and openly opposed it, shall it be deemed

deemed any Want of Justice, or any Breach of Charity, to say of such, that they wanted Sincerity in all that they acted before? or shall it be thought severe; to say such Men can never, without the greatest Imprudence, and indeed Hazard of the publick Safety, be Employed or Entrusted again?

Nothing can more readily lead us to discover the Reason and Nature of the Desertion now in Debate, than the fiery Dispositions of the Persons pointed at; their Ambition, their known Avarice, their Impatience of Contempt, and the many Examples they have given us of their deep Resentment in all Cases where they have met with the least Repulse: *Guiccardine* lays it down among his Aphorisms, That fiery Spirits are apter for Innovation than Administration, and are always most dangerous to a State.

If even when we thought best of these Men, we yet thought that their Heat and their Passion was their Infirmary, only that it was borne with, on Account of their Sincerity and good-Meaning. What must be said of those Infirmarys when we have good reason to think all the Sincerity and Goodness which we hop'd was at the Bottom is blown away, and that a meer designing, projecting Ambition has been the *primum Mobile* of all the Schemes even from the Beginning.

If we may suggest without impeachment of our Charity, that it is their Principle to act the *Whigg*, or act the *Tory* alternately, as their Interest and Passions guide them. We must be allowed that it is not easy to know in which of the Two they act sincerely; which is Nature, and which is Art; since it is undeniable, that both cannot be sincerely acted by the same Hand, unless being true to the main Point, (*viz.*) SELF, as above, is to be called Sincerity.

The Answerers to these Objections would fain insinuate all the fine Things to be due to these Men, which have been due to those that have resigned great Posts rather than submit to such Things as have shock'd their Principles, and been inconsistent with Men of Honour to comply with : And it is a wonder we had not the List put upon us of all those Gentlemen who resign'd in the Time of the Revolution. For my part, I think the difference is just as wide as North is from South ; for why have they not told us then, what Things were required of them, which in Honour and Conscience they could not comply with ? Had they done this, the honourable Title of *Resigners* should not have been disputed with them ; but till they do it, I must insist upon it, that they are **DESERTERS**, and nothing less or more.

I do believe, and if it be claim'd, will not refuse to grant, That many Things might be deny'd them that they had a Front to expect, I mean in the Matter of the absolute Authority, which, as they assum'd without any Reasons given, was not so easily obtained as they expected ; I do believe their single Opinion (reserving their Reasons in *Petto*, not being fit indeed to be made known) did not pass in every Case so readily as they expected, or at least as they desired ; I do believe the disposing of some publick Things might pass beside them, and the King might see Reason to oblige and reward some of his faithful Servants in a Manner not agreeing with the received Maxim of their Conduct, (*viz.*) of *making Hay while the Sun shin'd*. Lastly, I do believe that they were really Chagrine at the seeing any Thing go besides them : But after all, I do not believe that any of all those Things were the true Reason of their deserting.

If a great Officer finds his Interest decline, the Esteem he was in with his Master lessen, his Friends fall off, and his Opposers rise upon him, he must be Master of very little Penetration, if he does not foresee his Fall approaching; for there is but very little difference between a Minister of State losing his Credit and losing his Place: Many such *resign* to anticipate their Enemies, and prevent their Disgrace, and 'tis a Lenity in the Prince to let them fall so softly: But is it not call'd Deserting in a Soldier, when having committed an Offence, he quits the Service to avoid the Court Marshal? Especially if he goes over to the Enemy, and carries Arms against his former General; such are generally Proscribed with Beat of Drum, and executed in Effigy; and are counted the most inexcusable of all Deserters.

There is another Case wherein Ministers of State frequently *Resign*; without Meriting any of the Praises which these Vindicators give their Heroes; and this is when they foresee they shall be disgraced, and turn'd out, whether they lay down or not; this indeed is the only Case wherein it may be said, that the Men we speak of may be, called *Resigners*. But as this could not be till their Conduct had discovered it self, and that his Majesty, who had before thought them faithful and useful, had seen Reason to think them otherwise, and to find that his Service had no more Occasion for them; those very discoveries of their Conduct denominate them **DESERTERS** in the Abstract; for had they not first deserted his Majesty's Interest, they would not have had any Occasion given them to have resigned their Employments, seeing it is not often that the present Government can be said to have declined the Service of any that have been faithful and true to the publick Interest.

To go back then to the Word *Resigning*, which their Vindicators are so willing to fix for them, is Mr. R—— W—— so little known to these Men, as to think that he would resign a Post of such Enimient Advantage, Profit, and Honour, if he could have kept it! Or if they would pretend then in his Favour, that he could not keep it with Satisfaction; or, as was impudently said by another Resigner, without so much as naming the Particulars, *that he had serv'd as long as a Man of Honour could serve.* Does any Man pretend to say for Mr. R—— W——, that he is a Man of so much Temper and Moderation, so friendly to the Ministry in Being, or so Tender of the Reputation of other People, that he witholds (in meer Respect) giving a publick Account of the Reasons why he could not serve: That he declines telling the World what Things were imposed upon him, or like to be imposed upon him, which he could not in Honour comply with.

To say he can do this, and does it not, is not only liable to Exception, but if it were granted him, loads him with being malicious, because it implies something worse than would otherwise be suggested; and ~~merits~~ to have a Law made upon him to oblige him to give an Account of the true Reasons why he left the publick Service, or to be treated as a Defenter of his Duty, and as a Defamer of his Master, the King; of whom this I may say without Offence, that his Majesty has deserv'd better Usage from him.

These Things resolve the whole Question into a narrow Compass, and it is for this Reason that I have so far argued them, (*viz.*) that for ought yet appears in all the Answers and Vindications published either by or for these Men, the Charge laid so fairly against them in the first Part of this Work (*viz.*) the *Defecti- on Consider'd*, is still the Charge against them, and no-
thing

thing has been offer'd to refute it, (*viz.*) [that the creating Divisions in the Administration in order to preserve in themselves the Superiority of Management, seems to be their Business *before* their DESERTING;] and the distressing the King's Affairs by the Numbers of their Party, and by their apparent joining with the Enemy, so that the Government might be oblig'd to call them back again, and take them with their numerous Dependencies *in again* upon their own Terms, seems to have been their Business *since* their DESERTING.

Such are the cursed Principles of the Politicians of this Age; and though it must be confess'd it is surprising to see Men fall into such Things, who to all our thinking, had acted so sincerely before, and had carried their Outside to such a Length, as to deceive the very Elect; yet how may we now say, as *Ned Coleman* said at the Gallows, *There is no Truth in Man.*

In this short Scheme, how much of these Men's inside Conduct may we discover! And how little then to the Purpose have all the verbose Speculations of the Writers in their Behalf said to repel this Charge! If this be not the true State of the Case, how comes it to pass that these Men are since found in the Measures of the High-Party; and as was noted in the first Part of this Work, in a close Confederacy with those, who they had thought fit before to treat with the Methods due to a Criminal! If entering into a League with the Heads of the disaffected Party; if joining with any Sort of Men, how justly soever suspected, even of Treason and Rebellion, confirms what is here advanc'd, Why have not the Answerers and Vindicators of these Men clear'd their Conduct in this Point? If thwarting all the King's Business, joining in the Attack made, nay, even themselves forming the At-

tacks

racks made upon the King's Servants, of the greatest and most unspotted Characters; suggesting Frauds and Corruptions, and endeavouring to harangue the People into Jealousies and Uneasinesses, denominates them Deserters from the King's Interest; then let their Conduct be examin'd, and brought to the Touch-Stone, that we may know by what these Men are to be esteem'd; and by what Denomination of Party we are to speak of them: If declining their Zeal for the *Whiggs*, as a Party, and joining with the *Tories* in their Votes, in their Interest, in their Measures, will not denominate a professed *Whigg* to be a Deserter, and entitle us to stile him a *Tory*, or a Renegado, then we must get some new Word for *Turncoats*, and must even speak a Language which no honest Men will understand.

By their Works you shall know them: If these Men had only resigned their Places, as much Pains is taken to persuade the World into a Belief of, Why do we not see them acting the same disinterested Patriots to the Good of their Country, and the *Hanover* Interest, as it is boasted for them, they did, before there was a King *George* here to reward and advance them? Why have they not appeared as vigorous against High-Flying Principles and Parties now, as ever they did before, and as forward to push on the King's Business now, as they were when they were paid for it: This had been indeed to entitle them to the Name of *Resigners*, and they would have at least preserved the Name of honest Men, the Fame of Patriots to their Country, and of Men who valued the Welfare of the Constitution, and the Prosperity of their Country, tho' they could no longer reap the Profit of it; and of Men that loved King *George*, tho' they could no longer share of his Bounty.

This

This would have put Mankind upon enquiring, What should be the Reason why these Men resign'd? or, Why such Men as these were turn'd out; the People would have been apt to conclude, there was something more in it than the Publick was made acquainted with; for no Government gains in the Opinion of the common People, by parting with honest Men, and the Credit of the Men being untainted, the Credit of the Government must have suffered in Proportion.

Nascitur ex Socio qui non dignoscitur ex se.

If they are associated with *Tories*, and if *Tories*, **DESERTERS**; nothing can remove them from the Scandal, if they do not remove themselves from the Party.

The scurrillous Language with which the Vindicators attack the Author of *the Defection consider'd*, merits no Notice; the Pamphlet Writers of this Town have long since learned to quit themselves of the load of their Education, and being Friends to Liberty, abhorre the Slavery of good Manners; but they also have an Excuse here, which in Pity to those that are hired to say something, and must not lose their Pay, I am willing to allow them; and that is what Mr. Dryden says of the whole Rhiming Society, (*viz.*)

— *Disputants when Reasons fail,
Have one sure Refuge left, and that's to rail.*

All Arguments and Reasons manifestly fail here, the Deserters have taken Care by the Conduct they have discovered since, to enervate, to weaken, and indeed to destroy every Thing that the Art of Man can

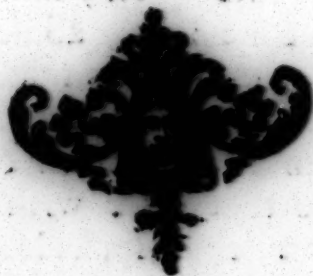
can invent to say in their Vindication: We are truly beholding to their Sincerity in this Part of their Lives; whether they were ever sincere before I will undertake to affirm for them; but now they might be supposed to be sincere, because they have so evidently appeared against their own Interest: If they had not done this, they might have been at least supposed to be undiscovered, and the World had been left to judge this Way, or that Way, as their Inclination guided them; but by this one Act of taking the Tories by the Hand, falling with them into the unnatural Measures, *I mean unnatural to a Whigg*, of affronting King George, dividing his Friends, retarding his Business, and opposing his Interest: This leaves the Matter out of Question, and there is no Room to suggest the least Thing in their Favour, unless any Man would be so kind to them, and come and tell us *R——— W———* is gone distracted; that his late Distemper was returned; that it lay in his Head; that he had been delirious for some Time; that when he talks of King George he forgets himself, and thinks he is talking of the late Queen, and so unwarily, and not knowing what he says, abuses the King most notoriously; that when he was talking to Sir *W——— W———m*, he made a strict Confederacy with him, believing it had been Mr. *Chancellor* of the *Dutchy*, and that all the People that were with them were honest *Whiggs*; and that when he spoke lately with Freedom of a Noble Lord, his Successor in Business, he forgot himself, thought he had been speaking of a noble Lord his Predecessor, who he said with many Additions of good Wishes, ought to be hanged, not beheaded.

Were this his Case, it is most certain this Gentleman would merit our Pity; but as it is, I shall conclude

clude, That I think all that has been said of him and his Friends, and Followers, by the Author of the *Defection consider'd*, stand unshaken, unconfuted, only covered with Filth and Dirt thrown upon it by his Emissaries, to try, if possible, That they may smother Truth, and get his Infamy to be forgotten.

*Auro Pulsa, auro venalia jura,
Aurum Lex sequitur, Max sine lege Pudor.*

Propert. l. 3.



POSTSCRIPT.

***** I *****
 Cannot quit this Second Part thus, without referring back my Readers to the First, and reminding them of what was said there, Page 5, as follows, (viz.)
 “ *These Mens proceeding after this vile, and infamous Manner, has given new Life to the Cause of Popery, and the Pretender: Hence the Jacobites, who began to look on their Game as lost, and think it in vain any longer to strive against the Stream, have Now their Hopes revived, and are wonderfully elated; and every where declare, That the Whiggs will do that for them, which all their own Cunning, or Force, could not effect; and that, if a sudden Stop be not put to their intestine Jars (which, they think, are too far gone to be composed;) they will ruin themselves, and the Cause they are engaged in; and then, say they, it can’t be doubted, but that we will take effectual Care, that neither shall get uppermost again.*

To this not one of all the Answerers have offered a Word; no not R——W——himself, if it be the R——W——we mean, or whoever else; nor can they indeed offer a Word against, whether they take it as a Relation Historically, or as a Conclusion drawn Rationally; they cannot have the Assurance so much as to suggest, that the *Jacobites* and high Party, which, by the Way, I must esteem the same Party, do not rejoice at the Breaches and Divisions of the *Whiggs*, and promise themselves Success from the natural Consequences of those Divisions. Do we think the *Jacobite* Party such weak Politicians, so ignorant in the Nature of Parties breaking among themselves, as not to know that their Cause gains all that the other loses? Are not they the Stronger by the others Weakness? Are not *Whigg* and *Tory* like the two Buckets to a Well, of which the full one comes always up while the empty one goes always down, and of which this is particular to the Case, that the Hand that guides above, makes the empty Bucket go down in order to be filled; which would not go down by the Consequence of its own Weight.

I am as willing to observe as any one, how Insignificant these Men grow, since their Desertion, and how more and more so every Day, and how even the *Jacobites* themselves, however they are willing to make use of them as TOOLS, yet despise and condemn them to the last Degree, when among themselves; and it is with inexpressible Joy, that every honest Man sees the Strength of the best Interest rise, and King George's Friends stand fixed like a Ledge of the Rock in the Ocean, supporting one another, and biding Defiance to the Rage of the Waves, though moved by the most furious Storms, dashing them back against themselves to their effectual Confusion and Dispersion.

But

But this must be acknowledged to the wise Dispositions of Heaven, in Aid of a righteous Cause, and of an injured beneficent Sovereign ; such are always the Care of the Almighty, who will dash in Pieces the Enemies of that Establishment which has so eminently been of his own setting up, and who evidently blesses His Majesty with a wise deliberate Heart, a magnanimous Spirit, and an unshaken intrepid Resolution; not to be oppressed by Treason, insulted by Faction, or discouraged by the Numbers or Rage of his ungrateful Servants : He is not afraid to resent their Behaviour, or at a Loss to know how to humble them ; he scorns the Jest of their political Schemes in which they flattered themselves, that their Defection should oppress his Affairs, and oblige him to recal them : He sets his Royal Feet upon the Neck of their whole Party ; bids them turn *Tories*, *Jacobites*, and any Thing, and expect from him at present, the just Contempt due to their Treachery, and in due Time Punishment as they shall deserve it.

F I N I S.

[Price Four Pence.]



The first of these is the fact that the
 of the world is not a single entity, but
 a collection of many different parts, each
 of which has its own life and character.
 The second is the fact that the world is
 not a static entity, but a dynamic one,
 constantly changing and evolving.
 The third is the fact that the world is
 not a uniform entity, but a diverse one,
 with many different cultures and peoples.
 The fourth is the fact that the world is
 not a simple entity, but a complex one,
 with many different problems and challenges.
 The fifth is the fact that the world is
 not a passive entity, but an active one,
 constantly shaping and being shaped by
 the actions of its inhabitants.

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[20.01.1951]

